

Moore Mayor.

Martis vicesimo quarto die Octob.
1682. Annoque Regis CAROLI
Secundi Angl. &c. xxxiiij.

UPON the Motion of Sir *Wil-*
liam Turner Knight, and Al-
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fire Mr. *Evans* to Print his S E R M O N
preached in the *Guild-ball* Chappel the
last Lords day before the Lord Mayor
and Aldermen of this City.

WAGSTAFFE.

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Moderation Stated :
I N A
S E R M O N
Preached before the
Right Honourable
T H E
L O R D M A Y O R
A N D
A L D E R M E N
O F T H E
City of **L O N D O N .**

At Guild-Hall Chappel. Octob. 22. 1682.

By *JOHN EVANS*, M. A. Rector of
St. Ethelborough, London.

L O N D O N ,
Printed for *Walter Kettilby* at the *Bishop's Head* in
St Paul's Church-yard. 1682.

THE
ROYAL
ACADEMY
OF
LONDON
The Royal Academy of Sciences, Arts and Manufactures
of the City of London
In the Strand
Near the Theatre Royal
St. James's
The Academy is open to the Public
From 10 o'clock to 4 o'clock
On Wednesdays and Saturdays
The Academy is closed on Sundays
and Public Holidays



TO THE
RIGHT HONOURABLE
Sir John Moore
LORD MAYOR
OF THE
CITY of LONDON.

MY LORD,

YOUR Lordship's Deportment, during the whole time of Your Administration, has so fully illustrated my Argument, that the affixing Your Name to the Discourse is no more than the joining a most eminent Example to the Apostles Rule; and I am apt to think that a just Character of Your Lordship (durst I have attempted the forming it with any hopes of coming up to it) would have afforded a far clearer Description of the Virtue enjoined in my Text, than the best Notion and Idea of it which I have been able to conceive and describe. That Steadiness of
A 2 Temper,

The Epistle Dedicatory.

Temper, which is so conspicuous in Your Lordship, seems to argue You to have been made on purpose for such a Stormy Year, as this has been, in which You have sat at the Helm; and the Moderation which You have with so good effect exercised in a most difficult and Critical Juncture, and amidst the highest Insolencies and Provocations of a Daring and Intemperate Faction, has not only gain'd You the Hearty Affection and Esteem of all Wise and Good Men at present, but a vast Fund of Honour and Renown reserv'd for History, which remotest Posterity will not be able to exhaust. That Almighty God would plentifully reward Your Lordship, and grant that Your Successors may be equally successful in their Endeavourss for the Peace and Welfare of this City, is the Prayer of,

MY LORD,

Your Lordship's

Most Humble and

Obedient Servant,

JOHN EVANS.

PHILIP. iv. Part of Ver 5.

*Let your moderation be known unto
all men.*

THE method which Saint Paul usually observed in his Epistles was this, First, To consider what disorders and abuses were raised and crept in among them after his departure, what Points controverted, what Truths obscure, what erroneous and corrupt Doctrines taught contrary to the purity of Christian Religion, and were likely to find entertainment among them: and when he had dispatched these Heads, and endeavoured to clear and settle these Points, and rectifie what was amiss in their Faith and Discipline; he then in the Conclusion of his Epistles, heaps together a great many pious and prudent Rules (which have no manner of coherence with, or dependence upon each other, for their sense) for the conduct of their lives and the regulation of their manners. That they might be holy and un-

B

blameable

See an instance, *Rom.*
12. 9. to the
end.

1 Theff. 5.
15. to 23.

blameable in their Conversations, as well as found in the Faith ; That they who were Enemies to the Gospel, and Spies upon their actions, might have no just exception against either, and blame Christianity for the sake of its Professors. And of these kind of Rules I conceive my Text to be one, which I shall consider by it self, as borrowing no light from, nor any way related to, the foregoing or following Verses. The Duty here enjoined is of great usefulness and necessity at all times, but more especially so in times of trouble and persecution, such as those were wherein the Apostle lived ; and in times of disorder and discord, such as ours are at present ; wherein men of several Parties and Interests, upon various Causes, both Civil and Religious, are extremely divided from, and their Spirits whetted against one another. For by means of this Vertue of Moderation a man will certainly prevent a great deal of mischief and trouble, which a giddy, rash , extravagant zeal , a fierce, busie and eager temper, will infallibly bring upon him, and in times of greatest peril reprieve himself longer from ruine, than otherwise it were possible for him to do, if a contrary temper influenced his manners. So that
a man

a man endued with Moderation, if he do suffer, it will be purely for righteousness sake, for that of Christ and the Gospel, and not through any fault or folly of his own. He will at once preserve himself and propagate Religion, win men over to it by this excellent temper of mind. Thanks be to God, notwithstanding the Hue and Cry that is raised against the Government for Persecution, we are far enough from it at present; we live under a most gracious and gentle Prince, that can never do us harm, unless it be by being cruel to himself; and therefore Moderation cannot be enforced by Reasons drawn from that Head, but there are a great many other Reasons, too many God knows, which render a Discourse of this Subject very seasonable, and press the practice of this Grace upon you in the full extent of it, according as it is here delivered by the Apostle:

Let your moderation be known unto all men,

In handling of which words, I shall do these three things :

- I. Endeavour to give the proper and true Notion of Moderation.
- II. Shew the Extent of it, with respect to the Degree, Objects and Occasions of it.

III. To shew the necessity of it as our Case and Circumstances stand ; and

Then make some Application of the whole.

I. I begin with the first, To state the true Notion of Moderation ; And here it will be requisite to examine the import and signification of the word by which this Vertue is express'd. Now that which we render Moderation, is express'd by a word which admits of

Τὸ δεικνύει
μᾶλλον.

several significations in the New Testament, according to the diversity of matter about which it is conversant. With respect to injuries and provocations, it's styled gentleness or meekness ; which is a Vertue that teaches us to moderate our anger and revenge, and preserves our minds from being too soon, or too much, or too long ruffled and discomposed upon any occasions of offence. Thus it is taken 1 Pet.

Τὸ δεικνύει
ὅτι.

2. 18. *Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.* 1 Tim. 3. 3. and Tit. 3. 2. it's joined with a word which we render no Brawlers, but signifies not given to strife, not quarrellous, peaceable, and in these places especially that of St. Peter where it is opposed to frowardness, the Subject matter restrains it to signifie Meekness.

ἀμαχοι.

Some-

Sometimes it signifies clemency, courtesie; patience, goodness; which denotes a forwardness or readiness of mind to do kind Offices to others. *Acts 24. 4.* *Tertullus* the Orator thus bespeaks *Felix*, *I pray thee that thou wouldst bear us of thy clemency a few words.* Sometimes it signifies Equity; which is a Vertue that inclines us to recede from our own strict Right, not to take or make use of all advantages that in strict Justice we may, not to be rigorous and extreme in our prosecutions at Law, but to take the most amicable way in the accommodating of differences, supplying that by right reason which is not provided for in the words of the Written Law, in such Cases as the Law-giver (could he have foreseen) would have provided for. In this sense it's taken *2 Cor. 10. 1.* *James 3. 17:* and here in my Text; though not in so strict a sense, but more largely: for Moderation doth not only respect Law-Suits, but all Differences and Controversies, of what kind soever, that happen to arise. These are the several acceptations of the word in Scripture, and in these various senses it's also taken and used by other Writers. It signifies mildness, modesty, moderation, that which is fit, decent, due, agreeable. The

Philosopher in his Ethicks thus describes a moderate man, Who doth not pursue another at Law with exquisiteness and strictness, but remits somewhat, and extenuates the fact, although he have the Law of his side, which would bear him out if he did use rigour. And in another place of the same Book he saith, Equity consists in correcting the Law in such Circumstances as the Law-giver himself would have provided for, if he had known them; determining as he himself would have determined in the like Case if it had come before him. And from these various significations of the word, some have been enclined to think that

Ὁ μὲν ἀκριβοῦς καὶ δὴ
τὸ χρεῖον, ἀλλὰ ἐλαφρ-
τικὸς καὶ τὸ ἔχον τὸ
μὴ βουδὺν ἐπιμελεῖσθαι.
Aristot. Ethic. lib. 5.

Ἄλλοι αὐτὸς δὲ ἄλλων ἰ-
σομοῖσιν ὅτι παρὰ τὴν ἑ-
στῶσαν ἰσομοῖσιν ἐστίν.
ad Nicomach. lib. 5.
c. 14.

* Lib. 1. de
Offic.

Pertinet ad
omnem Ho-
nestatem hoc
quod dico
Decorum.

Us enim ve-

nustas & pulchritudo Corporis secerni non potest à valetudine, sic hoc (de quo loquimur) Decorum, totum quidem illud est cum Virtute confusum, sed mente & cogitatione distinguuntur.

it doth not denote any one single Ver-
tue, but a great many together, and
is of a like nature with Tully's *Decorum*,
which in other * places he calls by the

names of Modesty and Temperance. Which
is not this or that particular Vertue, but some-
thing that doth qualifie and circumstantiate all
other Vertues, as to the habit and operations
of them; it's an affection of Vertue it self in
general, and accompanies and graces every one

in particular. So that Moderation may be thus described in the general : Such a gracious habit of mind as will teach and incline us to observe a due mean and temper in our outward actions and converse with others, so as to give no just occasion of offence. But to avoid confusion, I will here give you the particular sense in which I take it, and to which I shall adapt the following Discourse.

By Moderation, I mean a Vertue which inclines and enables us to manage and decide all matters of Contest and Controversie, whether Civil or Religious, that are or may arise among us, with a calm, cool, gentle temper; and to make use of the most amicable way of composing them. So that, both during such differences, and after they are ended, mutual love and good will may be preserved and kept on foot, and the pleasure of conversation maintained, notwithstanding the variety of opinions and interests that are in the World.

Or if you please, more briefly thus :

Moderation is a Vertue which teaches and enables a man upon all occasions of Contest and Controversie with others, to maintain and assert his Principles and Opinions, whose truth he is perswaded of, with temper.

This

This I take to be the proper Notion of this excellent Grace, which I would willingly bring into favour and fashion, and engage all that hear me to clothe and adorn themselves with. There was never more need, never greater occasion for the exercise of Moderation, than now in our Age. It's much in the common talk, and in the wishes of all sorts of men, all seem to desire and court it; and yet I believe it was never less understood, less practised, throughout all preceding Generations.

I shall not therefore satisfy my self with this short, though plain description that I have made of it; but endeavour more particularly to display its nature and loveliness, by shewing in several Instances how this Vertue doth exert it self on several occasions. And because Examples teach better than naked Precepts, I will describe the nature and several properties of it under the Character of a Moderate Man.

And here I shall not give an Account in what measures and degrees this Grace ought to be exercised by Magistrates, and Men invested with publick authority, what proofs our Governours in Church and State ought to give of their Moderation in the enacting and imposing

ing Laws, and in the interpretation or execution of them ; but confine my Discourse to men of a private capacity, and shew how they ought to manifest this Vertue in their converse and concernments one with another. This I will endeavour to make evident by these following Instances :

1. More generally, in all Matters of Debate and Controversie, a moderate Man is candid in his *Thoughts* concerning other mens words or actions, being apt to take every thing by the right Handle, and make the best construction of things, and interpret them in the best sence, when there is no evident reason to the contrary ; He is not prone to carp at, to find fault with, to censure and entertain sinister suspicions of those men, from whom he differs upon any account.

In his *Words*, he is soft, gentle, complacent, equally free, as from all flattery and soothing, so from arrogance and Magisterialness, and whatsoever savours of insult or contempt.

In his *Carriage and Behaviour*, he is courteous, obliging and tractable ; in oposition to fawning and creeping on the one side, and a morose, stiff, churlish deportment on the other.

He is affable, easie to be spoke unto, without the least fear or danger of being reviled or reproached.

In his Discourses with others concerning any difference, he always makes due allowances for prejudices arising from education or complexion, affords just liberty, fitting time to state and declare the business in, without discovering Impatience, untimely interposal, uncivil interruption, giving that due scope and latitude to others which he desires to receive himself.

An Equal and Moderate Man, more particularly in Judicial Causes and Proceedings at Law, carries the Chancery in his Breast, is fair and reasonable in his demands, willing to relieve his Adversary all he can, to recede from what he might in strictness of Law challenge as his Due, tempering Justice with Mercy, when the circumstances of the Case, when Reason and Charity require it; He acquiesces gladly in all fair and equitable Determinations of his Case by Magistrates, without any further Appeals, or trying it in all Courts, bringing it about purely to tire out and worry his Adversary.

In minute and trifling matters that bring no considerable

considerable damage to his Reputation, Body or Goods, he forbears to right himself, though he may, and meekly sits down by the loss in order to a greater benefit, that is, for the sake of Peace and Charity, which are generally (through mens own folly) lost in *Westminster Hall*. And the reason why men are seldom Friends one with another, though the Cause that first made them Enemies is decided by Law, is for want of this Vertue of Moderation; because the Suit hath been managed with too much heat and fierceness on both sides, carried on with anger and bitterness, mutual reproaches and reflections, kept alive longer than in Justice and Reason it ought, by spiteful delays, malicious arts and tricks, which afterwards are never forgotten or forgiven.

3. Another Property of this Grace of Moderation is this: In matters relating to Religion and Debates about the truth and falshood of several Opinions, it teaches us to be concerned for such things more or less in proportion to their nature and worth. The Moderate man observes what's fit and decorous on all occasions, and consequently esteems it as indecent and ridiculous to be greatly concerned a-

For *Επιεικείας* signifies comeliness, *επιεικείας*, as I hinted before out of *Hesych.*

bout trifles, as to be remiss and unconcerned
 on weighty occasions. Indeed, when the Ho-
 nour of God or the King, when Religion
 and the welfare of his Country lye at stake, he
 then thinks it a most worthy and weighty oc-
 casion of employing his zeal and activity in
 their service, of defending them with courage
 and resolution, with his life and fortunes; But
 even in such Causes of the greatest importance,
 his Moderation is the Ballast of his mind,
 which preserves him from being overfet with
 violent gusts or transports of passion, and re-
 strains him from being bitter and cruel towards
 his enemies. He never breaks the Second Ta-
 ble to preserve the First, nor makes use of any
 ways to secure Christian Religion, that are con-
 tradictory to, or destructive of its Principles.
 His zeal for Religion is regulated by it, it's e-
 ver accompanied and tempered with the fruits
 Gal. 5. 22. of the Spirit, love, joy, peace, long-suffering, gen-
 tleness, goodness, fidelity, temperance; not (as
 Gal. 5. 19, 20, 21. that of many Zealots and Reformers now a-
 days) with the works of the Flesh, adultery, for-
 nication, uncleanness, lasciviousness, hatred, vari-
 ance, wrath, strife, seditions, heresies, envyings,
 murders, drunkenness, and such like; concerning
 which St. Paul is very positive in his Sen-
 tence,

tence, *that they which do such things shall not inherit the Kingdom of God.*

In matters of a doubtful nature, He keeps both his eyes and ears open, ready always to be instructed, and receive information, to alter his mind and relinquish his opinion, when better reasons than he knows, or relies on at present, are offered to him; He is of a docile, ductile temper, not positive and dogmatical in such things.

In things that lye out of his reach, where he is incapacitated to judge for himself, he always yields up himself to the Conduct of his Governours in Church and State, who by their Office, abilities and experience, may modestly and fairly be supposed to be qualified for the understanding and determining such Points better than he.

4. A moderate man with respect to injuries, affronts and provocations, thus demeans himself: He is *not* of a touchy, waspish Spirit, exasperated upon every trivial occasion; He winks at, and passes by a great many faults that are the effects of wilfulness, and bears with, and pities a great many that proceed from weakness or ignorance: according to that excellent Rule of the Apostle, *We that*

Rom. 15. 1.

are ^{2, 3.}

are strong ought to bear the infirmities of the weak, and not to please our selves; but our Neighbour, for his good: for even Christ pleased not himself. A moderate man is not easily provoked; and when he is, he is easily appeased, apt to be reconciled, ready to forgive, glad of all opportunities to compound the difference, especially when he that offered the injury sues for pardon, and discovers fair signs of repentance: according to the Rule of our

Luke 17. 3, Blessed Saviour in this Case, *If thy Brother trespass against thee, rebuke him; and if he repent, forgive him: And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.* And that of St. Paul, back'd with a powerful Motive,

Col. 3. 13. *Forbearing one another, and forgiving one another, if any man hath a quarrel against any: even as Christ forgave you, so also do ye.* In short, for bad language he returns good, for evil received he doth good, he never suffers the greatest enemy he hath to destroy benevolence and good will, to outsin and outlive his pity and compassion; but always affords him a share both in his Prayers and Estate, when his wants and necessities call for relief from his hands. When he inflicts punishment, it's with gentleness, rather

ther short than exceeding the merits of the Cause; it is with reluctancy and a secret wish it had been otherwise, not delighting in, not so much aiming at the smart and punishment, as the amendment of an offending Brother: according to the Pattern and Example of our Heavenly Father, who is kind to the ~~unthankful~~ Luke 6. 35. and the evil; who is ready to pardon, gracious and Nehem. 9. merciful, slow to anger, and of great kindness; who 17. is good, ready to forgive, who judgeth in e- ~~quity.~~ *δίκαιος, so the Sept. Pf. 86. 5. Wisd. 12. 18. το δίκαιος.*

This is the nature, these the amiable properties and goodly fruits of Moderation.

II. I proceed to the second Head, to consider the Extent of this Vertue, about what Objects, in what Degrees, and upon what Occasions, this Vertue is conversant; and exerts and displays it self. This will take up but a little time. *Let your moderation be known unto all men,* I think imports thus much: That all Christians, at all times, and upon all occasions of difference and contest, ought to manifest and give clear and palpable tokens of their Moderation to all sorts and conditions of men. We are not only obliged to put on this temper, and manifest it to our Relations, Friends, Acquaintance, Neighbours, to men of the same Country,

Country, Religion, Party or Perswasion, concerned in the same Cause, link'd with us by the same interests; but to all that differ from us, as they happen to fall within the compass of our converse, whether they be Foreigners, Strangers, Enemies, of a different Religion and Sect, by whatsoever odious Titles and Nick-names they stand mark'd and posted up to the World at present, whether Jews, Heathens, Gnosticks, the greatest Enemies of the Cross of Christ as they stood distinguish'd in the Apostles days, with whom the Primitive Christians were chiefly concerned; that so by this means, by this goodness of temper, they may be allured and invited to enter into the Society of Christians. By this sweetness of behaviour you will break the force of your Enemies, and win them over to your side. *Theophylact* supposes that *St. Paul* in this Exhortation here in my Text had respect to those whom in ver. 18. of the former Chapter he had accused as enemies to the Cross of Christ: Nevertheless, though he had declared them such, he advises that they should not be outrageous against them, but to treat them with all civility and gentleness.

As *Erasmus*
paraphra-
ses upon the
place.

The summ of all this matter is this, We
must

must make all sorts of men sensible of our moderation, and give them an experiment of it on all occasions. So much in short for the extent of this Vertue.

III. The third and last thing to be considered is this: The reasonableness and necessity of it, and the grounds of our obligation to it. And truly there are a great many very weighty and considerable ones, which the time will not permit me to insist on. I could urge the practice of this Grace by the example of God our heavenly Father, and that of our Blessed Saviour, in whom this Grace was so remarkable; by Arguments drawn from Reason, the nature and necessity of things, the Glory of God, the credit of the Religion we profess, the peace and happiness of the publick as well as every private person. But I will at this time only make use of two or three Arguments drawn from the present sad posture and condition of Affairs among us, which call loudly upon us all to abound in the practice of this Vertue one towards another. And methinks nothing should more powerfully work upon us, nothing should more endear Moderation to us, and procure it a greater share of our hearts and affections, than such a consideration as

D

this,

this. That we shall never arrive to any sound and lasting peace and settlement till we put on this excellent temper; and manifest it according to the full extent of it. Moderation well and fully exercised will mend our ill times and circumstances, which are the matter of Universal Complaint throughout the Kingdom, and the want of it will in all probability ruine both Church and State. As much as mens spirits are sowed against one another, there is yet so much charity lodging in all mens breasts as to encline them mutually to help and relieve one another in Case of any Fire; how much more should we all join together and set all hands to work to extinguish the flames of our Country.

I believe all honest and good men of all Parties would greatly rejoyce to see us a little settled after so much disorder and confusion, which for some years last past hath appeared, and yet to our sorrow continues. I am confident all true Englishmen, that love their King and their Country, would be very much pleased, and heartily glad to see us reduced but to that degree of love and friendship, civility and good neighbourhood in which we were before this Cursed Popish Plot broke out, the discovery

covery whereof (so ill an use have we made of that Providence!) hath more than half ruin'd us. Our condition is very sad, and almost desperate, when we make our Remedies improve our Disease, and our Deliverances usher in our destruction, when we extract judgments from the very Bowels of mercy. Our last (and unless the great Governor of the World should interpose and pass an irrevocable Sentence upon us, that nothing shall retrieve us from ruin) our surest and most effectual remedy is Moderation, which I have propounded and explained to you: upon the neglect or practice whereof, publick happiness or misery doth depend. And now I will as briefly as I can, discover how it conduces to this great end. And first, Let us see what our present Case is, and from what causes our danger and confusion springs, and then how Moderation will be our refuge and our cure.

1. I lay down this as a certain truth, which Scripture, reason, and the experience of all Ages confirms, *That a Kingdom divided against it self cannot stand.*

2. Which is as clear as the Sun, and a sad sight to see; We of this Nation are miserably broken in pieces, and divided one from ano-

ther, We are crumbled into many Sects and
Factions, which have every one distinct Prin-
ciples and private Interests and Designs to carry
on, which animate them one against another,
and all against the Church of *England*, whose
greatest fault (whatsoever else is pretended and
charged upon her) seems to be this, That She
is uppermost, established and countenanc'd by
the Law of the Land.

I take this for granted, which I wish with
all my heart were not true, though it's too
much so to be deny'd. That our Jealousies
and Animosities were never at a higher pitch,
never were mens minds more exasperated,
their passions more inflamed, and the whole
Nation in a greater ferment, than now in this
present Age. These are dreadful symptoms
and indications of approaching ruine, which
(if a timely stop be not put to it) will ere long
overtake us. Whatsoever expedient therefore
can be propounded, which under God will
certainly lessen and destroy these Divisions, and
allay these heats, and put us in a fair way of
accommodating our differences, which we are
far from at present, ought to be heartily embrac-
ed by all good Christians, all good Subjects
and true English-men, who love either
God,

God, their King, or their Country. Now as to the causes from whence our divisions and animosities proceed, though many may be assigned, yet I shall mention only these three :

First, Men's not submitting their Opinions to a calm Debate in their converse with each other.

Secondly, Misplacing their zeal upon trifling and unworthy Objects.

Thirdly, Which follows from the former, Being stiff and Dogmatical.

These have a mighty influence upon our present Divisions, they both beget and cherish Feuds among us ; and these, Moderation will effectually remove and destroy.

First, Moderation will qualifie and fit us for mutual Converse and Society, and make us easie in one anothers Company, beget in us kind affections and candid thoughts one of another, though we do differ upon the account of our Principles and Opinions. By this means we shall have an opportunity of rectifying one anothers judgments, of examining and discussing the nature and truth of the several opinions we hold. There are a great many things pass for currant Truths, only for want of examination. There are a great many

many Opinions now maintained, that would quite fall and perish, if men could be brought to debate them with coolness. They are kept alive purely by heat and fierceness: Like Insects produced and fomented in Summer, which disappear and dye on the approach of Winter. I have observed it frequently among Neighbours and Acquaintance, some Story they have heard, some grudge and pique they have thereupon entertained and cherished in their breasts one against another; and this passion magnifies at a great rate when they are apart; talk with either of them, and you will hear of great affronts and indignities, never was any man so dirtily and basely used: and yet really when they have met and conferr'd together, *parturiunt Montes*, there appears little cause of anger at all, nothing that deserves to be so heinously resentted. It's Distance that makes some things look terrible. Alas! if men would come near one another, and enquire calmly into matters, they would find a great many things which are called by ill and bug names, to be but a kind of Scare-Crows in Religion, which keep us from embracing truth, they are innocent and harmless in themselves, though they appear in a formidable dress.

dress. What some men esteem great falshoods, and call Toryism and Popery, are really as true as Gospel. Now when men have been nursed up in error, and imbibed Prejudices against some things with their Mothers milk, and been taught to hate names without any knowledge of the nature of things, it's impossible ever to rectifie their judgments, or convince them of their errors, but by the help of Moderation. For otherwise they will never endure to hear any thing said against their way; or if they will condescend so far as to enter into discourse, the debate is managed with so much noise and clamour, heat and bitterness, that they usually part greater enemies than they met; the result is only this, they are more averse and estranged in their minds and affections one from another than they were before, a great deal of fresh matter for anger and wrath is started, and they are farther from conviction than ever. For passion either incapacitates men for the use of their reason; and such Arguments as are proper and fit to be urged in order to conviction, or keeps men from attending to them when they are offered, or deadens the force and efficacy of them. It's only Moderation that gives us the advantage of coming up close to one another,

another, of looking into mens minds, and viewing their opinions on all sides; it's this that disposes for mutual conviction, that enables us to invent the best Arguments, and use them to the best purpose; that furnishes us with all the wise arts of insinuation, and renders them successful; that gives a relish and sweetness to our discourses, and all the advantages we can desire over an enemy to captivate his judgment and affections to truth, and bring him to our side: And if men were possess'd of this temper, a great deal of variance and strife would vanish, and peace and concord would every where much more appear than it doth at present.

Secondly, Another cause of our present disorder and confusion, our heats and animosities, is a misplac'd zeal. When the zeal of men is ill placed, upon undue and unworthy objects, it's generally ill natur'd and mischievous, and renders men very troublesome to, and unfit for Society. Men of different Opinions and Parties do agree almost universally in this, They are mighty zealous and earnest about the Circumstantials, Rites and Appendages of Religion; but are very careless and negligent about the knowledge and practice of those Duties wherein

wherein the soul and substance of Religion do consist. How highly are they concerned, and with what eagerness do they contend for Mint, Cummin, Meats, Drinks, times, postures, habits, and such external forms and Modes of Worship: but as for a sincere hearty love of God and goodness, for worshipping of him with pure hearts, heavenly affections, for righteousness and peace, justice and mercy, truth and fidelity, meekness and humility, brotherly kindness and charity to all men, contentedness and resignation of our wills to Gods, a governable teachable frame of mind, and such like Graces and vertuous dispositions? how regardless are men generally of them? they are little in the thoughts, and less in the lives, of those who make great professions of Religion; and yet the whole, the essence of Religion consists in these fore-mentioned Duties, and such like. Now when men generally live in the neglect of these Duties, these weighty matters of the Law, and in the open violation of them, and yet are very zealous in other trifling circumstances of Religion, which do not of themselves commend us to God, it is impossible but that our animosities should encrease, our breaches wi-

Matth. 5. 3.

to ver. 13.

Matt. 7. 21.

Matth. 23.

23.

Rom. 14.

17, 18.

1 Cor. 13.

2 Pet. 1. 5.

den, and misery break in upon us like a deluge. Those men that live under the tyranny of their untuly lusts, that are enslaved to their sensual appetites, will cause trouble and disorder wheresoever they come: Troublesome men will make the times troublesome too wherein they live: Magistrates will find it a very difficult matter to govern those men by Law, who will not be governed by reason. Every Vice doth some way or other, either in its nature, or effects and consequences, reach and prejudice the publick, and make a man unfit for society: And therefore where men are generally wicked, there the publick is in great danger of being torn in pieces by violent and unreasonable men: so many wicked men as you can reckon up in a Kingdom, so many Banditi against the Government, and publick peace. The peace and happiness of a Nation certainly ebbs and flows according to the righteousness or iniquity of its Inhabitants.

James 4. 1. *Whence come wars and fightings (or contentions) among you, saith St. James, come they not hence, even of your lusts that war in your members? All these open tumults, disorders and contentions that are among us are derived from this secret spring, from our own carnal hearts; our*
bustling,

bustling, our fierce and fiery zeal for Religion, proceeds from the want of it. For the Religion that is from above, saith the same Divine Author, *is first pure, then peaceable, gentle, James 3.17. and easie to be entreated, full of mercy and good fruits, without partiality, without hypocrisie.* So that when a War commences between mens lusts and their reason, when the *Law in their members wars Rom. 7.25. against the Law of their minds, and brings them into captivity to the Law of sin;* these Domestick jarrs will embroil the Society wherein they live, and nothing can put a full and happy end to those discords and disorders that will arise, but a general reformation of their hearts and lives. For so long as the Members of any Society are destitute of all those Graces which naturally tend to beget and promote love and good will, peace and concord, and on the contrary so long as they live under the influence of those passions, and in the practice of those vices which naturally tend to promote strife and discord, there can be no hopes of ever seeing peaceable and quiet times. Now all this naturally follows from zeal misplaced, which engages men in hot and eager contests about trifles, and takes them off from intending and pursuing the solid and substantial parts of Religion,

ligion, and renders them careless of, and unconcerned about things of greatest worth and moment. For by this means in some tract of time the very spirit and life of Religion will evaporate and expire, and nothing but Atheism and Prophaneness, or Superstition, Enthusiasm and formal Hypocrisie, will succeed. The more wickedness abounds, the more will mens guilt and fears multiply; and this will make them the more formal and Ceremonious, put them upon the study and invention of easie and cheap methods of attaining the favour of God, and a future happiness, of compounding the great Debt they have contracted with him, and supplying the defect of inward goodness by outward Rites, and (as they phrase it) purer ways of Worship. I will acquaint you with a serious and sad truth: We may ruine Christian Religion, though we never embrace Popery; and I am sorry I have so familiar and lively an instance to offer. What think you of a numerous Sect called Quakers? How miserably are they lapsed and degenerated from the truth and purity of Christian Religion, and that in a Land where the Gospel shines with the clearest light that ever it did since the Apostles Age! Or if ye please to look abroad, what

what say ye to the Greek Church, once the
 Glory of the Earth, and those of the Greek Com-
 munion, which for number exceed those of the
 Romish Religion (according to the computati-
 on of the Learned *Brerewood*) excepting the Fo-
 reign Purchases *Rome* hath made in the *East* and
West-Indies? Her Glory is eclipsed and over-
 spread with Clouds of ignorance and error;
 they are sunk into Barbarism, and have adulte-
 rated the purity of Christian Worship with a
 great many Superstitious and Heathenish mix-
 tures; and yet they stand in defiance of the
 Pope, deny his Supremacy, repute him and
 his Church Schismaticks, and exclude them
 from their Communion. And (which I desire
 may be remarked) if we look back and trace
 out the Causes of these dire effects, and enquire
 by what means that once illustrious Church
 hath been reduced to this doleful, squalid con-
 dition, in which She at present lyes, we shall
 find their own intestine Broils and Divisions to
 be the chief.

If we would therefore at once preserve the
 beauty and the purity of our Faith, and pre-
 vent not only the corruption but the ruine of
 our most excellent Religion, we must make it
 our business to abound in the practice of this

Vertue

Vid. Mr. Brerewood's Enquiries, p. 170. among w^{ch} are the Syrians or Melchites, The Georgians, Circassians w^{ch} celebrate their Liturgies in the Greek Tongue. And the Muscovites and Russians which perform them in their own Mother Tongue.

Vertue of Moderation, which is peculiarly
 concerned in the regulation of our zeal.
 This will teach us to place it where it should
 and ought to be, upon those truths which are in
 themselves weighty, upon those objects that
 are really honourable and worthy, to pursue
 and promote the essential Parts and Duties of
 Religion with confidence and love, to owne
 them with joy and courage, to value our selves
 and others chiefly upon them, and highly
 concern our selves in the defence of them.
 And all those other matters about which we
 so fiercely now contend, will appear of little
 weight and value, they will fall of themselves
 when once it appears that they are not worth
 striving for, nor deserve to be pursued with ea-
 gerness and devotion. We shall be ashamed
 to think that we have been concerned for
 things much beyond their value and impor-
 tance. It's not amiss in a Child to cry and
 take on for a Rattle, but 'tis most shameful and
 ridiculous in a Man so to do. When once we
 come to see the beauty of holiness, to under-
 stand what we ought chiefly to mind and e-
 steem, to be heartily in love with solid good-
 ness, we shall heartily love and value one ano-
 ther chiefly for goodness sake, and then mat-
 ters

ters of little import will break no friendship. Though we do differ from one another upon the account of several opinions, yet if a sincere and unaffected piety appear among us, this will outweigh all other considerations and causes of dislike. This would so attract our eyes, so retain and engage our hearts and affections, that nothing else could ever bribe us off and divide us. Variety of opinions about other matters (when the main of Religion is secured) will not only furnish out discourse, but like foils set it off too; and we shall be no more displeased that we differ in our minds, than because we differ in our faces. And this leads me to the third and last Particular.

Thirdly, Moderation will contribute to our Peace and settlement, by teaching us to maintain our several Opinions with temper, sobriety and gentleness; and abating of that headiness and stiffness which every where reigns in men of different Perswasions, hereby we shall be disposed for the knowledge and entertainment of truth on what side soever it lyes. A great many differences are occasioned and kept up purely by the fond and overweening conceits of men about the truth and necessity of their particular Tenents: their confident belief where-
of

of flows not so much from reason as fancy. And this begets in them eager appetites to such things as they conceive to be true. Now Moderation will qualifie and regulate those two faculties of the sensitive soul, the Fancy and the Appetite, which are very apt to hinder us from the knowledge of truth, unless they be well and rightly disposed, and put men upon the use of their reason; and then a great many Opinions which now seem so clear to us, that we esteem it folly in any to oppose them; and so necessary, that we can't part with them without parting with our Souls and our Religion; will appear quite otherwise, and their Owners by degrees will become pliant and docile, who before were obstinate in their way. For several Opinions which are esteemed Doctrines of God and Christ, are really no other than the whimsies and inventions of men, which they have adopted into the Christian Religion, raised to an equal value, and made of equal necessity with the Laws of our Saviour. Which is a very heinous sin, and was smartly reprehended by

cern

Luke 15. 9. our Lord in the Pharisees, and the very Root of that abominable thing called Popery. Moderation therefore as it will enable us to dis-

cern our errors, and dispose us to relinquish them when discerned ; so upon a discovery of any one mistake in a Point which we were once fond and confident of, it will create a suspicion and jealousy in us of all other Points which we have not examined by Scripture and Reason. And by that looseness of mind, and indifferency of affection to such things which will follow hereupon, we shall be in a fair way to Peace and Unity. But, on the other side, what the least hopes or prospect can we have of peaceable and quiet times, of Union and Concord, so long as men are of such a temper, that all they believe and say is Gospel ; so long as they are eager and vehement in maintaining and imposing their several Opinions upon each other as necessary to salvation ; so long as every man carries a Pope in his Belly, and lays claim to Infallibility ; so long as men do not carry teachable minds about them, will not suppose they may be in the wrong, and are very wroth and boisterous with all that go about to convince them ; I am sure nothing can arise from hence, but emulation and strife, heresie and schism in the Church, faction and sedition in the State. For such a temper will bias and influence men in Civil, as well as Religious Affairs,

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sairs, which is so evident in our Age as to need no farther Proof. So that unless we clear our selves from this malignant quality, which at present so disquiets the Nation, our common Enemies may now sit down and be quiet, and with less danger to themselves, and more credit to their Religion, see us bite and devour one another, and expect a fatal blow to the Protestant Religion from the hands of those who zealously contend for its preservation. They are Fools if they venture their Necks and Estates, as our Case at present stands, to bring in Popery; no, let them but keep Protestants at variance, foment our Divisions, improve our animosities, and by such heats their Hay will make it self, and their work will be effectually done to their hands, if they will have but patience. This is a sly and sure way to compass their long desired ends, though not so quick a way as that of Gunpowder; and by this they may make their Plot take in our hands, which miscarried in theirs. I will conclude all with this Remark, We may and shall (if we do not timely take up) bring in Popery by a heady, extravagant zeal against it; and ruine and enslave our selves by our fierce and passionate contentions for Liberty, Property and

and Safety. I pray God of his infinite mercy make us to know in this our day the things that belong to our Peace.

Nothing now remains but to make some Application of all this Discourse, and shew what good Uses may be made of it; and those I will reduce to these two Heads, 1. Of Inference, 2. Of Advice. And

1. I infer from what hath been said concerning the nature of Moderation, That the generality of men among us are greatly mistaken in their Sense and Notion of it. The common Notion of it is very false and defective, both in its Nature and Extent. And I am heartily glad of this opportunity of confuting and reprov'g a popular Errour, which reflects very much upon the excellent Constitution of our Church, and whereby the Credit and Reputation of all Her Members, especially the Clergy, are so nearly touch'd and concern'd. That I may do this with all clearness and strength, I will crave leave to repeat here the Notion which I gave of this Vertue in the foregoing Discourse: Moderation is a Vertue that teaches and inables us in all matters of Contest and Controversie, to maintain and assert our Principles and Opinions, whose

Truth we are perswaded of, with Temper.

Now the common Notion that men have entertained of Moderation or a Moderate Man, is very wide and different from this, both in its Nature and Extent.

First, As to its Nature. For by a Moderate Man considered in a Lay-Capacity, is commonly understood, One who will frequent the Publick Churches, and Conventicles too ; one who will seem devout at Divine Service, and appear for the Church of *England* on a Sunday, and the other six Days work hard against it ; one who talks much of Union and wishes for it, but yet sees no harm at all in Schism ; one who thinks he doth God good Service, and takes a good course to promote Peace, by frequenting unlawful Meetings, and yet he is clearly too for the Religion establish'd by Law ; one who is in with all Parties, and vigorously assists them in all their Designs against the Government, but yet cries, God forbid that there should be any Alteration in it : one who looks upon the Bishops as necessary Evils, and the Ceremonies as heavy intolerable Yokes, under which their Necks and Consciences ake and groan ; and had much rather be without them all, if he could, though at the

the same time he professes himself, and would be thought to be a Son of the Church of *England*. And the truth of it is, these are Moderate Church-men in one sense, that is, they have a very Moderate Esteem of, and a very Moderate Love for that Church, in whose Communion they pretend to live, and resolve to dye, so long as She is up: But if She were down, they could contentedly enough survive her ruine, and perhaps they might live the longer. This is a just and true Character of a Moderate Man as the World now goes. I assure you this is no Fiction of mine, it's not the Creature of my own fancy; but matter of Fact, visible to every Eye, and confirmed by daily Experience. Now this Moderation is so far from being a Vertue, that it's the quite contrary, a great Vice, and of very mischievous consequence to the Publick. Moderation, as it is a Vertue, teaches a man to maintain his Principles and Opinions, whose truth he is perswaded of, with Temper; but this either leads to Scepticism, creates in men loose and vagrant minds, acted by no steady and fix'd Principles, renders them indifferent to, and unconcerned about all truths, careless whether any thing be certain and establish'd or no: Or else
(which

(which is as bad or worse, a most indecent and unreasonable thing) teaches them to act contrary to their Principles and Profession, and the inward persuasion of their minds. And then as to that good temper wherewith a Moderate man ought to manage all Debates, that's not at all considered in the common acceptation of the Phrase ; for by how much the more fiercely and vehemently any man stands up for Toleration, Liberty of Conscience and Fanaticism ; by so much he is accounted the more moderate, provided he be but very cold and remiss in asserting the Cause of the Church whereof he professes himself a Member.

That this kind of men act against their Consciences, or the inward persuasions of their mind, I think is no difficult matter to prove ; for really a moderate man in the common Notion, if examined, is but a softer Phrase for a Knave: For it's supposed that their Consciences are very uneasie in the use of those Ceremonies that are established by Law : And this uneasiness in the Conscience of a Moderate Church-man in the Case of Ceremonies imposed on him by Authority, can arise from nothing else but the nature of such Ceremonies, as being unlawful in themselves, and sinful in
their

their use; for as to the number, that can't possibly prove heavy and burthenfom to them. To make the most of them, there are but six in all, notwithstanding the great noise and clamour that hath been made, as if there were Cart-Loads; Bowing at the Name of *Jesus*, Kneeling at the Sacrament, Ring at Marriage, Godfathers and Godmothers, Cross in Baptism, and the Surplice: though properly speaking, there are not so many; and the two last, the Laity are no farther concerned in than to see them performed by the Clergy. I am sure the Church hath been very moderate in enjoining Ceremonies, they are very few in number, very grave, decent, significant, edifying in their nature and use; they are no incumbrances or incroachments upon Christian Religion or Christian Liberty; but helps and ornaments of Devotion; they are not inconsistent with, or contradictory to any Law of Reason, any Law or Rule of the Gospel, any Article of our Faith, any part of Christian Worship, or the practice of the Universal Church in the first and purest Ages; and therefore that man who is so skittish as not to endure either the sight or weight of them, but starts and groans every time he comes to Church or a Christning,

a Christning, is a person of more mettle than judgment, and endued with a great share of the Vice of Moderation, but little or none of the Vertue. In short, Moderate men in the vulgar and ill sense are so far from contributing any thing towards the composing of our present Differences, that they create, keep up and credit our Divisions, they are false and treacherous friends to that side they profess to be of; for they really weaken the Church of *England*, while they seem to strengthen her hands. I am sure they have caused one fresh Division amongst us, and occasioned a new and invidious distinction. It's upon the account of these kind of Moderate Church-men that the Church is set up against the King and the State, and there is now a Court and a Church of *England*, as well as a Court and a Church of *Rome*.

As for the Clergy, the common Notion of a moderate Minister is this: One who will marry upon occasion without the Ring, Christen without the Cross, Godfathers and Godmothers, in compliance with weak and tender Consciencs, Give the Sacrament Kneeling or Sitting or Standing, Bury with an Exhortation of his own, permit a man to convey his Dead
into

into the Grave without any Common-Prayer at all ; one that will be out of the way, and in the way, as men please, how they will ; one that will comply with the humours and fancies of all Parties , and oblige them by condescensions of this nature. And if this be Moderation, the old Vicar of Bray was the most moderate man that ever breathed. How this Notion came to obtain in the World, or what gave it birth, I know not. I do believe there never was a more regular, and (if it may not be thought a reproach) a more loyal Clergy, take them all together throughout *England*, than now in this Age, and more particularly than are now fixed and concerned in and about this great City, I declare I am not acquainted with any of the moderate men, nor can I of my own knowledge accuse any Minister whatsoever : All that I shall say upon this Point is, That if there be any such, I am very sorry for them ; and that I don't understand by what Principles their Consciences are guided ; and that if I should humour any person after the forementioned rate, I should think my self a very dishonest man : which liberty I suppose every man will allow me to take and use with my self without the least offence to

others. The Reasons why I should think so ill of my self are these: Our Church is incorporated into the State, and the Ceremonies relating to Christnings, Marriages, Sacrament, &c. are established by Law, and the constant use of them enjoined by an Act, intituled, *An Act for the Uniformity of Publick Prayers, and other Rites and Ceremonies*: which is set before the Book of Common-Prayer, that every man may understand his Duty, and by what Authority it's imposed. Now I infer from hence, That it's not in the power of any private person in any Case whatsoever to dispense with the obligation of this Act, as to the use of those things enjoined in it: For if after such a Law made, every man might use or not use the Ceremonies at his pleasure, the whole design of it would have been frustrated and of none effect. Instead of Uniformity, nothing but disorder and confusion would follow. That no Minister can dispense with himself as to the observance or non-observance of these Ceremonies, will evidently appear from that security which the Publick requires them to give of their good behaviour and Conformity to what is established by Law; and from the sense and opinion both of His Majesty and the Honourable

Honourable House of Commons. Every Minister at his first admittance into sacred Orders, subscribes to this Article, *That the Book of Common-Prayer, and of Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God; and that it may be lawfully used, and that he himself will use the Form in the said Book prescribed, in Publick Prayer, and Administration of the Sacraments, and no other.* Secondly, Every Minister upon his promotion to any Ecclesiastical Preferment is obliged, publicly in the face of the Congregation, on some Lord's Day, to declare his unfeigned Assent and Consent to the use of all things in the Book of Common-Prayer contained and prescribed: And the end of this Solemn Declaration is there specified, to wit, *That Uniformity in the publick Worship of God may be effected.* Thirdly, Every Minister takes an Oath whereby he obliges himself to obey his Diocesan in all lawful and honest things. And our Diocesan the Right Reverend Father in God the Lord Bishop of London, hath laid his Commands upon us punctually to observe these Rites and Ceremonies by Law established. Fourthly, To make all sure, and prevent all evasions that may be occasioned by nice distinctions about

Vid. Can.
36, 38, 54.

See the Act
of Uniformity.

the force and obligation of humane Laws; I will briefly shew that there is no room for Equity and Moderation here in this Case. For Moderation with respect to Law consists in supplying that by right Reason which is not provided for by the words of the Written Law, in such Cases as the Law-giver (could he have foreseen) would have provided for; but in the Case before us, there is nothing but what the Law-giver did foresee, and provide against. For these are the exprefs words of the Act: *Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the publick Worship of Almighty God; and to the intent that every person within this Realm may certainly know the Rule to which he is to conform in publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, &c. Be it enacted by the Kings most Excellent Majesty, by the Advice and with the Consent of the Lords Spiritual and Temporal, and of the Commons, in this present Parliament assembled, &c. And that this was the naked sense and true intent of the Law-giver, receives further confirmation from the Preamble to the Act, which*

you

you may consult at your leisure; and from that Declaration His Majesty made, 1662. of His resolution to maintain the Act of Uniformity, and the Thanks and Advice of the whole House of Commons returned thereupon; *Resolved, Nemine Contradicente, That it be presented to the Kings Majesty as the humble Advice of this House, That no indulgence be granted to the Dissenters from the Act of Uniformity.* Vot. Feb. 25. 1662. This was not a sudden resolution, but the effect of mature deliberation, and prudent forecast; and back'd with strong and weighty Reasons. Seeing then the Sense and Letter of the Law is so express and clear, the intent and design of the Law-giver so evident, seeing We Ministers have by private Subscriptions and Promises, by open Declarations, and solemn Oaths to our Diocesan, obliged our selves to the constant use of the Ceremonies established by Law; I infer, That nothing less than strictness and exactness of Duty, and a constant close Conformity is required at our hands, and that no man can dispense with himself, and relax the Law in this Case. From such a Moderation therefore as shall qualify and dispose me to break loose from all these Obligations, to gratifie the desires of any person whatsoever,

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Good Lord deliver me. I allow that all those who dissent from the Church, are intituled to gentle language, courteous and civil behaviour on our sides, That We ought to comply with weak minds and tender Consciences, so far as We lawfully and innocently may, in order to their conviction, and the bringing them over to the Church. I ought to give no just occasion of offence to those who differ from me; but to be so careful and tender of a Dissenter, as for his sake to prostitute my Conscience, break my Faith with God and man, be false and perfidious to that Church whereof I am a Member in order to bring another over to it, is such a piece of civility as I cannot understand, nor shall ever practise. I am for the Apostles Rule, *Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.* I am sure, compliance in Ministers contrary to the forementioned Obligations would be extremely prejudicial and mischievous to the Church. For such practices would be a Libel upon the Constitution of it; they would beget ill opinions in the minds of men concerning it, as if She had no regard to tender Consciences, that her Laws were rigorous, and stood in need of mitigation and abatements; and

1 Cor. 10.
32.

and then they would introduce a Schism into the bowels of the Church, and lay a foundation for perpetual feuds and disturbances: For the multitude would quickly canton us out into men worthy, or worthy men, Tantivies, Tories, Popishly affected, men riding post to *Rome*, or into men of moderate, sweet, peaceable, Christian spirits, according as we comply with, or reject such motions as they make us about these matters. I confess if we were left at liberty to use, or not use these Ceremonies, and out of humour, crossness, pride, self-conceit, spite and revenge, would not condescend to the requests of any Parishioner to omit them, men might justly term us ill-natured, morose and churlish. But since we stand obliged as we do, it would, to speak modestly, be very rude and unmannerly on their parts to desire it, and highly criminal and wicked in us to grant it. Methinks the bare relation of our case, should stop any mans mouth who hath not put off all modesty and conscience himself, or thinks not that we have. I declare, I love Piety and goodness in whomsoever they are found; I can, and do love a meek, humble, peaceable, governable Dissenter; I can allow for a great many prejudices, mistakes

mistakes and opinions that are consistent with probity of mind, with justice, truth, charity to men, with an unaffected sincere Piety to God. Give me the man that is honest, and constant to his principles and to what he professes, whatsoever party or persuasion he is of, he is much more valuable to me than he that plights his faith to the Church, and gives all the security that can be taken for his Conformity to it, and then after he hath wound himself into its Communion and preferments plays booty, and acts like a Non-Conformist. These are treacherous Friends that like Vipers prey upon the bowels of their mother, and betray her as *Judas* did our Lord with a kiss. Of all sorts of men the Non-Conforming Conformists are the least to be valued, as most unfit for society.

Secondly, Moderation in the vulgar sense differs in the Extent of it, from that prescribed here by the Apostle: Its only Vertue on one side, and esteemed a Vice in any but a Churchman. Moderate men run the same Fate with Informers; an information against an Episcopal man or a Malignant, heretofore, was a sign of a Saint; against a Dissenter now is the certain sign of a Sinner. All the several parties

ties among us exact that of us which they will by no means practise themselves. They are all stiff and stout, and maintain their several Posts resolutely; they won't stir a foot, nor bate an ace of their pretensions. If any profest Dissenter, and enrolled member of a Private Meeting should frequent our publick Churches, speak kindly of our Liturgy, joyn with us in our Publick Prayers, receive the Sacrament according to the Church of *England*, unless it be to qualifie him for an Office, and serve the Cause; this would be stiled lukewarmness, a looking towards *Rome*; a hankering after the flesh-pots of *Egypt*, a halting between two opinions, between God and Baal, an argument of a carnal mind, a decay in grace, and apostasie from the Faith; and with such kind of opprobrious names and characters do they stigmatize all who seem to be favourably enclined to the Religion established by Law: that is, all that are moderate of their way, in their sense of a Moderate Church-man.

2. This serves to reprove those among us ^{2. Inference.} who sink and damn all those that differ from them, who drink to the confusion of their souls and bodies, and who swear and hector for the King and the Church. The best cause

in the world would pall and suffer in these mens hands. We had better a thousand times be without, than with them. They can do us no good, but on the contrary entail mischief upon us. These are our spots and blemishes which afford just matter of scandal and grief to all sober and pious minds. The most wicked and damnable designs have been always masqued with Religion: They put on heavenly looks though they are derived from Hell: The Devil himself frequently transforms himself into an Angel of light, in order to make his Plots take. Atheism and Prophaneness, bare-faced and open Impiety never carried any cause. Seeing then that a bad cause thrives and triumphs under the colours of Religion, how much more will a good one prosper in good mens hands. Sobriety therefore and gentleness of temper and behaviour, will recommend us, and our good cause, to the embraces of others; it will win upon our enemies, lessen their numbers, and increase ours; and which is more, engage God to stand by us, and fix him on our side. I would therefore beseech such men, for the sake of God and Religion, and (lest these should be esteemed weak motives) for the Kings sake;

for

for whom they pretend a great veneration, either to leave of swearing and cursing for the King and the Church, or leave their side: let them turn male-contents and fugitives to their Enemies quarters. I am sure we shall gain considerably by their absence. Every wicked man is really (though not in the eyes of the Law) a Traytor to the King and his interest. Let them talk and swear never so much for their Loyalty, I don't at all doubt but most of those that swear on his Majesties side, will swear off too, if the tide should turn, and their interests and dependencies lye another way. I look upon such to be only a kind of State-Weathercocks, which tell us from what point the wind blows, and who hath the better of it. Honour and the being too far engaged to come off safely may take some hold of some men; but I am sure nothing but Religion can effectually and inseparably fix a Subject to his Prince, and that the most firm and inviolable bonds of Loyalty are derived from Conscience. Such Huffs I am sure too will never stand by Religion or the Church, no more than by the King. For why should any man venture his life and fortune for any one Religion who is indifferent to all, and careless whether there be any or none.

And now in the last place, Right Honourable, Right Worshipful and Well-beloved, suffer one word of Exhortation.

Δὲ τὸ ἔσχατον
καὶ τὸ ἕκρον
58, 2. Cor.
10. 1.

I beseech you all by the meekness and gentleness of Christ; for the honour of Christian Religion in general, the credit of that Church whereof ye are members, in particular; for the sake of the King; for the safety, peace, and happiness of your Country, as good Christians, as true sons of the Church, as Loyal Subjects, as true Englishmen; be exemplary and remarkable for this excellent Virtue of Moderation, at all times, upon all occasions of Controversie, whether publick or private, maintain your Loyalty and Principles, and all causes whose truth you are perswaded of, with calmness, with a cool gentle spirit, with courteous behaviour, and with courage and resolution; without remissness, sordid neutrality, sinful compliances on the one hand; without being fierce, furious and rigorous on the other. I am fully of the opinion of an eminent Divine of our own in this particular: *Moderation is one of the peculiar ornaments and advantages of the excellent Constitution of our Church, and must at last be the temper of her Members, especially the Clergy, if ever we seriously intend the firm establishment*

establiſhment of it. It's this temper that muſt and will render her great and glorious, and recommend her Doctrines and Diſcipline to all that differ from her. It's not roaring for the Proteſtant Religion that will give it any ſupport or reputation. Such a carriage, on what ſide ſo ever it is found, is a great blot and diſparagement, whether it appear in thoſe who pretend to be our Friends, or are juſtly eſteemed our Enemies.

I will conclude all with that ſeaſonable advice of the Apoſtle St. Paul, *Eph. 4. 31.* which God grant we may all follow: *Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another even as God for Chriſts ſake hath forgiven you.*

F I N I S.